645 who should be in the dynastic tradition. After a long deliberation
175* which was made laborious by the fact that Lane-Kham-Dèng's children
643* were minors, it offered the crown to Thao-Lu-Sai, the governor of Muong-Sai-Muoi and last legitimate son of Sam-Sène-Thaï. Thao-Lu-Sai accepted and mounted the throne under the name of Phaya-Sai-Tiakaphat.

643* Twenty-three years old, he assumed power under difficult condi-
175* tions. The excesses of Nang-Keo-Phimpha had indeed weakened royal authority within the country and aroused the attention of the neighboring princes who, whether tributaries or not, were more or
● /668/ less jealous of the power of the king of Lan-Xang. The rich province of Vientiane had always retained an inclination /64/ towards independence, and its governor, Sai-Moni, thought that the moment had come to shake off the yoke, but he was assassinated before he even had time to set out on the march (1). The failure of this movement

/346/ 1. The temple of Wat-Thai is supposed to have been erected in his memory by the inhabitants of Vientiane.

which was crushed "in the egg" doubtless gave cause for reflection to the vassals, who lay quiet and congratulated themselves on their reserve when they realized that Tiakaphat was a wise, steadfast and prudent sovereign who was quite determined to maintain the integrity of his States. He governed peaceably for forty years, intelligently seconded in the last years of his reign by his eldest son Thao-Kone-Kèo, who rapidly acquired an enlightened knowledge of the kingdom's affairs and an unquestioned authority in the Council of Ministers. The king created the unprecedented title of Sene-Muong for him, named him prince of Xieng-Lo and gave him the position of Oupahat.

721 The Annamite Invasion (1478-1479). Meanwhile the Annamites
643* were only waiting for an opportunity to extract vengeance for the
175* affront which Lê-Loi had once suffered and also to consolidate their western frontier which lay open on the Black River. /65/ If they had not done so before it was only because they had been prevented by the incessant incursions of the Chams on their southern frontiers, but in 1471 the king Lê-Thanh-Tôn occupied the land of Qui-Nhon and succeeded in destroying the kingdom of Champa once and for all, and in 1478 he used a futile incident as a pretext for invading Lan-Xang. If we are to believe the legend, Tiakaphat had refused

792
785

To dream of a woman and be awakened by the dream.
To covet the property of others.
To speak profanely of earth, wind, fire, water or anything whatsoever.

792
302
292

Ordained bonzes, like novices and students, shave their heads, eyebrows and beards carefully and repeat this operation every two weeks. Their clothing, which is the same for all and is of a uniform yellow color obtained by means of a jackwood dye, consists of a sarong, a kind of very full skirt which is worn folded in pleats and extends from the waist to the ground, and which is held in at the waist by a narrow sash. A half-tunic passing under one arm is attached to the opposite shoulder, and is split on one side. The whole garment is kept in place by a sash worn crosswise, and is covered with a kind of toga in the antique manner which is severely draped.

Ordained bonzes wear in addition a piece of pleated cloth on the left shoulder on which sacred characters and various formulas are inscribed.

Bonzes obey a code which was brought to them from India together with the sacred books, and a part of which has been quoted above.

The code requires that their clothing should not be made of one piece of cloth which is whole and of full width, but that it be made of unmatched pieces sewn together. Since the code does not in any way specify the nature of the cloth, one sees bonzes' garments [164] of silk and velvet as well as of cotton and flannel, depending on the generosity of the donors.

792
668

Failure to keep the vow of chastity is very severely punished. The guilty person is marched through the village or city and seated backwards on a horse or carried on a wattle while a minor functionary proclaims the fault committed aloud and beats on a gong. Children and even adults utter hoots and throw filth at the guilty party and his female accomplice, who follows a few steps behind him. When he gets back to the pagoda the bonze is degraded from his rank and then handed over to the civil authorities if there are any grounds for so doing (1).

[101
178]

(1) This custom has fallen into disuse. Faults committed by bonzes are treated much more indulgently in Laos than in Cambodia.

Kha

563 their prisoners among the Djarais. This state of affairs cannot go on
567 [106] indefinitely, and after settling the question of the Djarais which is more urgent, it will be necessary for Annam and Laos to pacify these tribes by a common agreement.

563 4. Rognao, Bahnar, Goelar and Haban Khas. These tribes, over
797 whom the missionaries exercise moral authority and many of whose villages are Catholic, can be regarded as pacified even though they do not pay any tribute. I have previously explained why it would not be politic, in my opinion, to require tribute in this region as of the present time.

These tribes, which are entirely located in Laotian territory, are quite tranquil but in continual dread of undertakings by their Djarai neighbors.

563 5. The great Djarai tribe, which is by far the most important and most numerous in the estimation of the missionaries. It is said to include nearly 150,000 inhabitants and is the finest racial type which I have seen in all the Kha region.

Many villages are subject to our authority and pay the head tax. Others, such as those which I found in the valley of the Psi and on the Sesane, obey our orders, keep the roads in repair, receive traders and travelers with perfect hospitality and will pay tribute whenever we wish.

563 But there are two groups which are absolutely rebellious to our
619 penetration. These are: 1) the groups of villages of Pley-Qho and
613 Pley-Denang immediately south of the mission; and 2), somewhat further to the south, the group of the Sadetes whose two chieftains,
579 the kings of water and fire, inhabit the points which are marked on the map as Pa-Tao-Ia and Pa-Tao-Ngo.

The first of these groups has continuously committed hostile
563 acts against us. They are the ones who attacked the convoy of M.
668 Navelle when this official came to visit the mission, who have
726 constantly attacked convoys on the road from Ang-Ke to Kon-Toum, who more recently robbed a Laotian hunter of merchandise valued at more than 1,000 piasters and pierced him with sword thrusts, and, finally, who attacked M. Lacouture and killed one of his guides. These villages are dreaded by all their neighbors. It was they against whom Meyréna (1) marched, but his success was not sufficiently

(1) Since I have been led to pronounce the name of the man who dreamed of creating a Cedang kingdom, I should say a few words regarding this adventure which seems to me to have been greatly exaggerated.

Kha

563
668
726

I shall not dwell on all the personalities implicated in the matter, for I have neither the right nor the means to define the responsibilities incurred, but shall simply say that his authority has never been recognized by the Khas in any effective fashion. In a gathering held in the common house of Kon-Hoirin and at which the representatives of some twenty Cedang villages were present, he appeared in the guise of one who had come to lead them in their defense against attacks by their neighbors and to command them against the enemy Djarais (the tribes of Pley-Qho and Pley-Demang, to be exact). His proposal was naturally accepted, and was also given sanction by some semblance of an expedition against the Djarais. When the Cedangs did not take all the booty and especially all the prisoners that they had anticipated, they broke off relations with Meyréna. What is more, when Father Vialleton, the director of the Catholic mission of the Bahnars and a man of extremely subtle mind, subsequently realized what the situation was, he did not want to enter into open conflict with Meyréna but was content to set up a confederation of the Bahnar, Rognac and Gnelar tribes, a confederation which had the Kha chieftain of the village of Kon-Toum at its head, but which was under the moral and actual leadership of Father Vialleton. This master stroke, the only purpose of which had been to prevent Meyréna's authority from prevailing over these tribes, dealt the death blow to the kingdom of which he had dreamed and he was obliged to leave the country.

Such, in all its simplicity, is the truth of this adventure when disengaged from all the little incidents of a more or less humorous nature which occurred at the time.

followed up. It is [107] now necessary that this den of bandits should disappear or surrender. The hatred which they have aroused against themselves is so great that during my inspection tour all the neighboring tribes, including the Cedangs, asked permission to join forces with me and march against them immediately. I had to promise that satisfaction would be given them.

When this group has disappeared or surrendered, all the hesitant factions of Djarais, Salangs and Halangs-Doang will make their submission once and for all.

619
563
643

As for the second group, that of the Sadetes, the question is a ticklish one. The two Sadete kings are unquestionably the religious leaders of all the Kha tribes south of the Cedangs. According to the